

The divided choir left will seat forty-eight members. A

St. Paul's was organized in January, 1945, and sponsored by Olivet Lutheran church of Los Angeles. Twenty-four members were at the first worship service, which was held at the parsonage. The old church was dedicated in December, 1945. There are now 677 confirmed members; 1101 baptized members.

News and Notes

Luverne, North Dakota. Pastor Kenneth H. Petersen. Our weekly Bible Studies conducted by our pastor have been well attended. During the Lenten season they have been temporarily discontinued in favor of regular Lenten Services. Hofva Luther League, one of the Luther Leagues in our parish, is providing funds for the support of a "Bush School" in a Lutheran Mission in Africa. While this is a new venture for this Luther League much blessing has already come as a result of it. We have received a large photograph of the school we are supporting. The Duplex envelope system is in use in both congregations of the parish for the first time.

Recently the pastor of our parish, Pastor Kenneth H. Petersen, was granted an increase in salary of \$600.

In Luverne Lutheran Sunday School we are using the new American Uniform Series of Sunday School Material. It has been well received by students and teachers. We look forward to being hosts to our District Convention here during the month of June.

Racine, Wis. Pastor Sigurd Petersen of Emmaus Lutheran Church has been granted a 12 weeks leave of absence in order to be able to take a training course in chaplaincy at the Boys' Industrial School, Topeka, Kansas. The course is given under the auspices of the Council for Clinical Training, Inc., with headquarters in New York City.

Sunday School Workers Meet At Orum, Nebraska

The churches of the Eastern Circuit of the Nebraska District hold regular Sunday School Workers rallies twice each year. The most recent meeting of this group was held in Immanuel Lutheran Church at Orum, Nebraska, on Sunday afternoon, March 7.

The program of the afternoon was centered about the subject of teacher preparation. The filmstrip, **THE TEACHER PREPARES**, was shown to the group followed by a group discussion. Following the larger group meeting, the teachers divided into smaller groups according to the department they may teach where further discussion followed. We have found these rallies to be very inspirational for our teachers and they afford an opportunity for

teachers to share ideas and discuss problems with one another.

The Orum Ladies Aid served a supper at the close of the afternoon to the group of 75 teachers and pastors. Teachers at the rally that day represented congregations from Blair, Omaha, Lincoln, Fremont Bluffs, Fremont, Kennard, and Orum.

MINNESOTA LUTHER LEAGUE

The Luther League of St. Matthew's Lutheran Church invites the Minnesota District League to hold its annual convention in Evan, Minnesota, April 23 to 25, 1954. Delegates and visitors please send your reservations to **William B. Schultz, Rt. 3, Sleepy Eye, Minnesota**. All other communications may be addressed to Pastor E. Grill of Evan, Minnesota. Lodging and breakfast will be furnished all guests in the homes to which you are invited. The other meals will be served at the church for a reasonable price.

29 Choir Robes Free. Golgotha Lutheran Church, Chicago, Ill., will give 29 choir robes away, because it ordered new robes. The church suggests that two choirs should have the robes, one can get 14 and the other 15. Those interested should write M. Rolsted, 7932 La Fayette Avenue, Chicago 20, Ill.

Our Cherokee Indian Mission, Oaks, Oklahoma. Our mission had the pleasure of having the visit of Dr. H. C. Jersild, our synodical president, in the middle of March. His visit pertained to business connected with the mission. Steps are being taken toward the building of a new laundry building in connection with the Mission Home, which is to be commenced next month. The workers at the home are looking forward to its completion very much as it is so needed. We hope friends of our mission will remember this cause with gifts so that it can be completed with the necessary equipment as it is not enough just to have the building.

Dr. Jersild preached the sermon at our Mid-week Lenten service, which was much appreciated. Also this year we are having our special mid-week Lenten services. The Passion History according to the Gospel of John is be-

ing used as the basis for the Lenten meditations.

Again this spring a Preaching Mission was conducted at our mission for week, March 19-25. Pastor Immanuel Petersen of Ruskin, Nebraska was our speaker. His messages at the evening services were in the form of Bible studies on great questions pertaining to our salvation, such as Sin, Redemption, Forgiveness, and Assurance. We feel these studies were worthwhile in giving knowledge pertaining to salvation and in the strengthening of faith. At the close of each study Pastor Petersen brought a message in song, which he does so well.

We are thankful to friends who are helping us getting more equipment for our new parish hall. Right now blackboards are being prepared and will be placed in each room. We have also been able to get more folding chairs. The Helping Hands Ladies Society has adopted as its project for the year the equipping of the fellowship room with stove, dishes, and the like. This room will be used for meetings of the Helping Hands Society, the Luther League and other organizations of the church.

S. S. Kaldahl

A Preaching-Teaching-Reaching Mission. The Spencer-Estherville area of Iowa conducted a very successful PT mission March 14-18. 25 congregations had part in it. Three Augustana and three U. E. L. C. congregations, and 1 E. L. C. congregations cooperated.

We strongly urge our congregations to share in such missions. It is the E. L. C. who started that type of work. Each congregation gets a guest speaker. The mission starts on Sunday morning. In the afternoon at least two members of all organizations in the congregation meet for a joint rally at a central place. The visiting pastors get instructed in evangelism. Each congregation is supposed to have made a survey of its town or territory. Monday, Tuesday, Wednesday and Thursday visitors, that is, members of the local church, call on the unchurched to invite them to their church, ask them to join, get their children to Sunday School, etc.

It was a thrill to see the lay worker take to this type of mission. The four weekday forenoons the pastors met at Emmetsburg, which was a central location, for Bible study and further instruction in evangelism.

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.
 Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Iowa. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if dress, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at the
 REV. JOHN M. JENSEN, Editor
 321 E. 8th Street
 Spencer, Iowa

Editorials and Comments

JESUS IS KING

Palm Sunday Jesus entered Jerusalem on a lowly donkey. He was meek and lowly of heart. In the Sermon on the Mount he said that the meek shall inherit the earth.

Jesus came in to Jerusalem to meet his foes. He wept over Jerusalem as he thought of their hard hearts.

They arrested him and crucified him. All the satanic powers were jubilant.

Jesus died as if the King was defeated. Some times it seems that way to us, when we work in the church. The church is so powerful and so boasting.

On Easter morning the King answered back. He broke the gates of Hades. He is our living Christ, always with us, though the days may seem bad.

COMPLAINING ON PASTOR'S CALLS

Another day we talked with a young pastor who is diligent in calling on his people especially the sick and shut-ins. But he said that so many of them often complain that he does not call on them often enough. In receiving him with joy they complain: It is a long time since you have been here. I thought you had moved where we lived, etc. etc.

Of course, it may be natural now and then for older people to think they are forgotten. It is not easy to grow old gracefully. It is natural for all of us to grow sour. The church certainly is bound to take down the spirit of the pastor a great deal, when he is doing everything humanly possible to call on his people, if they meet him with indifference. Why have you not come before, etc.

Next time your pastor calls, tell him you are glad to see him.

You will get more out of his visit, and you will encourage your pastor. And every pastor needs encouragement.

A YOUTH RALLY

Recently had a youth rally at Royal, Iowa, of some twenty-five leagues of North West Iowa. It brought out many young people. They were talented, and they enjoyed themselves, and they got a good message before they went home. All in all it was one of the rallies of that type we have attended.

It gives one a great deal of inspiration to watch the youngsters. They are in their teens. The boys and girls at the age when they are getting very conscious of themselves. This adds something to such a rally too.

When we got home Sunday night we got to reflecting on the rally once more. We asked ourselves the question: Is the league work in touch with reality? Are we thinking of the problems facing these youngsters, when they are now being drafted into military service?

Are we preparing them for the responsibility of life? Many of them will be married before they are twenty. Do we think of that in our Luther League work? Are there a hundred questions that come when we begin to think about this.

Is it ideal a sort of middle class attitude to every-thing? Is our Christianity a "good time" Christianity? Does it not demand too much?

By asking these questions we certainly do not pretend to know the answers. We simply want to raise the questions so we might do a bit more thinking about them.

Dr. Stange of Germany said in the late twenties that we must prepare our young people for martyrdom. Some of us thought he was too pessimistic. But 10 years later Hitler put some of the best Christians into prison, and some were murdered. Dr. Stange was right. Perhaps we are unduly gloomy—we hope so. But we do think that we should think about it, and perhaps our thinking may lead us to give our youth work a slightly deeper undertone.

CONFIRMATION IN FALL INSTEAD OF SPRING

This issue reaches our readers on Palm Sunday when many young people are confirmed. It is a great day for parents and children. Of course, a number of congregations have confirmation later, in May or at Pentecost.

We know of some Lutheran congregations who have the confirmation in the Fall, the last part of October or the first part of November. The young people have their usual two years of instruction. They have their summer vacations as usual, but they get 8 weeks of review work just before they are confirmed in the Fall.

The reason for changing from Spring to Fall is that too often the church swings into low gear right after the confirmation in the Spring. Three months go by with vacations and the like. When confirmation is held around the first of November the church is in high gear, and it is easier to hold the youngsters in Luther League and Bible class activities.

We wonder if any pastors in our synod have confirmation in the Fall and not in the Spring. If so we shall be glad to get their reactions.

THE HYDROGEN BOMB

Two H-bombs were exploded in the Pacific Ocean in the month of March. Something went unexpectedly wrong. Some 236 residents in the Marshall islands were exposed to radiation. Nine Japanese fishing vessels were exposed to radiation. Some of the crew suffered severe burns. They had been 200 miles away from the blast. One vessel reported it was showered with radioactive debris 800 miles away from the announced danger zone. The fish were made radioactive, and the police had to make a wild scramble to trace down every fish sold from the vessel. No wonder that Japan got very upset.

Observers claim that the first H-bomb March 1st was 750 times as powerful as the Hiroshima A-bomb. That killed 60,000 people. That means that such a bomb could have killed 45,000,000 people. One such bomb could wipe out New York City, Philadelphia, Baltimore, and Washington, D.C.

Congressman W. Sterling Cole revealed some time ago that the 1952 blast not only wiped out of existence an island of 70 square miles, but also dug a hole in the floor of the Pacific a mile wide and 175 feet deep.

The Russians exploded their first H-bomb last August.

This is what our scientific knowledge has led us to. Some introduction to Easter!

Christ, Our Eternal King

By C. S. Kloth

The word Christ means "the anointed one." As the kings of old were anointed with oil to indicate they were being set apart for the kingly office, so Jesus was anointed with the water of John's baptism to indicate that He was being set apart, as He Himself explained at His baptism, to fulfill all righteousness. To that end He was to be three things in His office. He was to be a prophet, the voice of God, to proclaim how that righteousness was to be restored complete unto men. He was also to be the great and eternal high priest who was to offer up the sacrifice by which people could become righteous in God's eyes again. And, in the third place, He was to be the righteous king who should rule over His people. "Behold, the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as king and deal wisely," Jeremiah 23:5.

This last, that Jesus is a king, is just as necessary as the other two, that He is also a prophet and a priest. Unless all that Jesus is converges in omnipotence, the rest cannot have any meaning for us. A word without power to make it effective is no word at all. A priestly effort that is only a gesture, but without any real effect, is likewise no priestly effort at all. There must be power, supreme and final, that will make it worthwhile for us to go after Jesus with the assurance that our trust is well placed. Ultimately the real question is the question of authority, even the question Pontius Pilate placed: "Art thou a king then?" If He isn't a king, He isn't anything.

More than once Jesus was questioned about His authority. That He had authority from somewhere no one could deny, not even His enemies. "By what authority do you do these things?" It had to be by one or the other, by the power of God, or by the power of the devil. It does not seem possible that what Jesus did He did in league with Beelzebub, the prince of demons. Would a devil be concerned with destroying the works of the devil, all the evil from sin to death that so painfully oppresses us? If Jesus were not true, the prophet, priest, and king the Old Testament had prophetically portrayed, then was Judas Iscariot, the betrayer, not possessed by the devil. Certainly the devil won't fight the devil. The forces that were against Jesus, arrayed against Him with lies and deception and betrayal, point abundantly to this that Jesus, whom they couldn't stop even with the cross, is the king, supreme with power. Even Judas, when he realized what he had done, supported the genuineness of Christ's claim to power when he confessed: "I have betrayed innocent blood." He admitted where truth lay, not with the priests, but with Jesus.

Jesus also had the Old Testament on His side in the matter of His

descent. Our text tells us that He would be a son from David. No one knew what branch it would be, that the Messiah would be Davidic in origin. But there were other specific references that would help to firm the Messiah when He came, regardless of branch. "A virgin shall conceive," Isaiah had said. Jesus was a virgin as well as of David's family. Besides, when her Son was born, He was born in the town Scripture had appointed, even in Bethlehem of Judah. "It is all in the Book," as we say, and Jesus confirmed the Book, even to this prophecy from the Psalms: "that a bone of Him should not be broken."

Christ is the King. He proved it in the light of Scriptures to which He referred without fear of being proved false. "Search the Scriptures," was His invitation because, "they testify of me." Thank God for the Old Testament. It is as much the proof of Jesus as the Christ as is the New Testament. What is prophesied in the one is confirmed in the other. Taken together they converge upon this Christ as the One who has supreme authority to speak to men, to redeem their souls to command without apology, "Come ye after me."

I am no authority on religion. But neither is the intellectual giant, Albert Einstein. Neither is any one who has written the Lenten Guideposts running current in newspapers across the country. These guideposts are interesting in so far as they tell of the religious experiences of their writers. But these experiences don't make these people religious authorities. In His day Jesus revealed that God meets the world in Him. "In Him all things consist." He fed the thousands in the wilderness. He healed the sick. He raised the dead. And with His mighty works as the external evidence of His authority He confidently spoke to the souls of men the forgiveness of sins. But why did He do these things in His ministry? He did them because He wanted men to realize that authority was vested in the Son. "All authority is given to me in heaven and in earth." All that God is becoming at last exclusively focused in the Word of Christ, the Love of Christ, and the Power of Christ. Outside of

there is no religious authority on earth. Therefore the Father pointed to Him and says: "This is my beloved Son in whom I am well pleased. Hear ye Him." Don't go by what men say. Go by what God has revealed in "Christ the wisdom of God" and "Christ the power of God."

No man should try to be his own authority or others' authority in the matters that pertain to the soul. He should not say what he thinks religion is. Religion is not what men think it is. It is not the product of flesh and blood. "Flesh and blood have not revealed it unto thee," said Jesus to Nicodemus.

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Christ

HE DIED

And with him perished all that men hold dear;
Hope lay beside him in the sepulcher,
Love grew cold, and all things beautiful beside
Died when he died.

HE ROSE

And with him hope arose, and life and light,
Men said: "Not Christ but Death died yesternight!"
And joy and truth and all things virtuous
Rose when he rose.

—Author Not Known.

CHURCH NEWS FROM HERE AND THERE

LUTHERANS SET SPRING THANKSGIVING APPEAL

York—The annual spring clothing appeal of Lutheran World Relief held May 2—9, it was announced by Bernard A. Confer, executive secretary of the agency.

Building upon Lutheran congregations demonstrate anew our concern for the sheep," Mr. Confer said that thousands of Americans had gathered more than 2,600,000 pounds of used clothing and shoes for relief purposes all in response to a Thanksgiving

appeal again we must face the harsh conditions that severe need still exists in many areas of the world," he said. Refugees from the Soviet Zone continue to stream through Berlin into West Germany; millions of innocent people are suffering in war-ravaged areas, and in the Middle East, Palestinian refugees huddling in hovels and camps are sorely in need of what we have to share."

During the period from November through March, Mr. Confer said, Lutheran World Relief shipped more than \$1,000,000 worth of supplies overseas each month.

THE BISHOP SEES CLERGY MORE EFFECTIVE THAN COURTS

Elizabeth, N. J.—Clergymen often are more effective than courts in dealing with juvenile delinquents, according to Judge Libby E. Sachar of Union County Juvenile and Domestic Relations Court.

Sachar said youngsters can talk about their problems to clergymen with less complexity than they display in discussing them with court officials.

Judge Sachar also said she believes her description of God as a Heavenly Father may be a handicap in bringing children to delinquent children.

Juvenile delinquents often dislike their fathers and carry over this animosity to their thinking about God, she said.

LUTHERANS PLAN BOARDING CLUB FOR PROBATIONERS

Paul, Minn.—A boarding club for young men on parole or probation will be established by the board of parities of the Evangelical Lutheran church in cooperation with Luther Theological Seminary here.

Students from the seminary will assist with the boarding club residents.

The club is tentatively scheduled to be put into operation within a year under the direction of a seven-man commission to be appointed by the ELC's executive board.

WOMEN MINISTERS ISSUE AGAIN RAISED IN NORWAY

Oslo, Norway—The government of Norway wants the right to appoint women as pastors even in congregations which do not want them, according to the press service of the Norwegian Institute for Inter-Church relations.

The government will ask parliament to amend the present law stipulating that women pastors cannot be appointed if the congregation refuses them, the report said.

The amendment will be placed before parliament even though the bishops of Norway have advised against it, said the press service, quoting a statement by Bishop Johannes Smemo of Oslo, primate of the Church of Norway, asserting that the appointment of female ministers is "in contrast with the teaching of the New Testament and the traditions of the Church."

The question has been raised because, under the State-Church set-up in Norway, all pastors are considered civil servants appointed by the government. The usual procedure is for congregations and bishops to express their desire concerning calls to the ministry, but the

formal appointment is made by secular authorities. So far, the press service said, the government has "normally" appointed the bishop's nominee.

Although several women have studied at the theological faculties of Norway, it added, so far none have applied for the ministry under the 1938 law which the government now wants amended.

LUTHERANS ADVANCE PLANS FOR LATIN AMERICAN CONFERENCE

New York—Plans for two Latin American Lutheran Conferences in Brazil next July are taking shape, according to the Lutheran World Federation's Committee on Latin America.

Though not yet final, the plans indicate that Petropolis, an old and attractive resort city about one hour north of Rio de Janeiro, will be chosen as the site for both the Latin American Lutheran Literature Conference, scheduled for July 14-17, and the general Latin American Lutheran Conference, scheduled for July 20-23.

The program of the general conference, still subject to final approval, will be centered on discussions of "the task

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THE VICTORY OF LOVE ON CALVARY

"O Love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love:
For He, our Lord, is crucified."

F. W. Faber

'TWAS cold the night when Christ was broughtBefore the ancient Jewish Court;
The streets were quiet, for few men knewThe Son of God was passing through.
But ere He goes to Calvary's gall,
He's taken to the Judgment Hall.

"What doth this Man?" the Governor cried,

"He's evil done," the rabble lied,
"Forbidding taxes to be paid,
He would Himself a king be made."At once the Prisoner was tried,
And many questions Pilate plied.
Then rang his voice throughout the Hall,"I find in Him no fault at all."
He listened to their surging cry
"Away with Him and crucify."

As Christ stood there, the tumult swelled,

In utter frenzy people yelled:
"If you decide to let Him go,
You are not Caesar's friend, but foe."Fear filled the Procurator's heart;
In this foul deed he'd have no part;
He quailed before their clamourings loud,In weakness pandered to the crowd,
Yet ere the cross on Christ was laid,
He was in scarlet robe arrayed,
Insulted by that motley crowd,
While soldiers smote and mocking bowed.Before the crown of thorns He wore,
A cross upon His heart He bore;
The path of agony He trod,
To bring a dying world to God.

* * *

LORD, was there not some other way,
Than going to the cross that day,
To make us see that sin so great,
Must bar the way to Heaven's gate?
'Twas depth of sin and height of love
That brought Thee, Saviour, from above,That we might turn from evil ways,
And ever live our God to praise.

F. I. Rose

CHURCH NEWS FROM HERE AND THERE

(Continued from page 5)

of the established Lutheran synods," the multilingual ministry to newly-established congregations, and "the status of the Lutheran missionary enterprise" in the southern continent.

Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, is scheduled to deliver the opening address, "Our Heritage is Our Faith."

In addition to Bishop Lilje, Bishop Ellis Malmstrom of Sweden, and perhaps Bishop Johannes Smemo of Oslo, Norway, will represent the LWF executive committee members from Europe. Dr. Carl E. Lund-Quist, executive secretary of the LWF, is also expected to come from Europe.

Among guests expected from North America are Dr. Paul C. Empie, executive director of the National Lutheran Council, the Rev. A. N. Morck, representing the Canadian National Committee for the LWF, and four members of the NLC Division on Lutheran Cooperation in Latin America.

LUTHERAN PAPERS REPORT CIRCULATION GAINS

By Religious News Service 3/17/54

New York—The "official" periodicals of eight church bodies affiliated with the National Lutheran Council now have a combined circulation of 424,329, according to NLC headquarters here.

They have gained 56 per cent since 1947, the report said, and it is estimated they are read by more than half of the 3,064,000 confirmed members of the eight bodies.

Combined circulation of the magazines in 1940 was 122,069. By 1947 this had increased to 271,528.

Biggest of the periodicals is The Lutheran, weekly magazine of the United

Lutheran Church in America, which, with 1,450,000 confirmed members, is the largest body in the NLC.

The Lutheran's circulation went from 50,000 in 1947 to 143,000 early this year, a gain of 186 per cent.

The other magazines, and their percentage gain since 1947, are: Lutheran Companion (Augustana Lutheran), 65; Ansgar Lutheran (United Evangelical Lutheran), 64; Lutheran Standard (American Lutheran), 33; Lutheran Tidings (American Evangelical Lutheran), 21; Lutheran Counselor (Suomi Synod), 17; Lutheran Messenger (Lutheran Free), 5, and Lutheran Herald (Evangelical Lutheran), 3.

TEENAGERS FORM GOD'S GOSPEL CARRIERS

Cambridge, Mass.—God's Gospel Carriers is the name taken by a group of teenagers at Christian High School here who have banded together to lead morning prayers at the school and conduct weekly meetings at Evangelical churches in the Greater Boston area.

The school was established nine years ago by Evangelical Protestants who believed that "to leave God out of education, as is done in the public schools, is to leave God out of life." Its present enrolment includes members of 14 denominations, the largest contingents being the 60 Baptist and 37 Congregationalist students.

Pupils at Christian High are required to attend classes in Bible history and its relationship to everyday life three times a week. They also take an active part in the assemblies held three or four times each week at which hymns are sung and Scriptural lessons read.

SAYS CHURCH BUDGETS TOO LOW

St. Louis, Mo.—Budgets of Protestant churches over the country "are not

matching our prosperity," the National Council of Churches' top stewardship official told 100 St. Louis clergymen and lay leaders here.

"Unless you are paying your minister at least 80 per cent more than you did in 1939 you are asking him to take a cut in salary," the Rev. Thomas K. Thompson, executive director of the Council's department of stewardship and finance, said.

The average church could double its income by "an effective canvass of its funds," he said.

Mr. Thompson said he is convinced that churches which ask members to bring in pledges and gifts on a "Thanksgiving Sunday" are losing half the money they might get if they conducted a door-to-door canvassing to solicit contributions.

"The second Sunday in November is the best time of the year for a canvass," he said. "You get the best of the Thanksgiving spirit and avoid the Christmas rush."

SOCIAL SECURITY FOR CLERGY

The House Ways and Means committee will open hearings on April 15 on the subject of social security coverage for ministers. Church representatives wishing to be heard should contact promptly with Chairman William Reed.

The National Council of Churches plans to suggest two amendments to the proposed law: (1) to put coverage for clergy on a self-employment basis, a status similar to present coverage for lay employees, except that coverage for change of employment should be based on voluntary agreement of both the employing agency and the clergyman; and (2) to define "employer" and "employee" in such a way as to recognize the unique relationship between church or church agency and a minister who accepts a call.

CHRIST, OUR ETERNAL KING

(Continued from page 4)

If thinking could resolve the mystery of God and His relationship to men, long ago they would have ascertained the facts. Paul writes, "The world did not know God through wisdom." To look for God in that area is like looking for light in darkness. He just isn't there. Religion is rather what happens in a human heart when that heart meets Christ as prophet, priest, and king. "God," says Paul, "is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness, and sanctification, and redemption." Outside of Christ God is not the source of life.

So where does religious certainty lie except in Christ

as the sphere within which religious truth alone can be breathed? When He speaks, then we know, and the world is like building a house upon the rock. The word of God is solid just because He is the king. The winds and the waves obeyed Him. So did the evil spirits He conquered. So did death. A more perfect and a more certain word there is not than that which He speaks. Our faith associates these thoughts with His reign; He deals with us justly; He executes justice and righteousness; He saves us and gives security. Who shouldn't say, "He is my prophet, priest, and king"?

"Hallelujah! For the Lord God Omnipotent reigneth!
King of Kings and Lord of Lords!

And He shall reign forever and ever. Hallelujah!"

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South, Dakota

THE GOSPEL AMONG THE SANTALS

Since time immemorial there has lived a nation of people known as the Santals up in the hill country of Bihar, about 150 miles northwest of Calcutta, in India. They trace their origin to a time far earlier than the day Sun-god admitted them to India by way of the Khyber-pass, long before the coming of the Hindus.

HOW MANY ARE THEY? The Santal nation is about equivalent to Norway, just short of 3 million. Though originally they lived in a closed group in the Santal Parganas, during later centuries they have migrated eastward into the provinces of Bengal and Assam. Besides working among the Santals, our Mission also works among the Bengals, Boros, Bhutanese and Garos, and with the Santals occupy our extended field with a population of over 12 million.

WHAT KIND OF PEOPLE ARE THEY? Centuries ago the Santals were hunters and fishermen, but in later years they have settled down to become farmers. They are a jolly people, and a smile easily breaks on their chocolate-brown faces. Their black eyes twinkle. They are a democratic people, with great respect for their village government. On the whole, they are a straightforward and honest people.

WHAT OF THEIR RELIGION?

In India, the Mohammedans worship Allah, the Hindus worship their multitudinous idols, the tribal people worship demons. The central theme of the religion of the Santals is their worship of the *bongas*, the demons who inhabit the streams, the rocks, the trees, the homes. They are always ready to bring sickness and harm, if one does not appease them with sacrifices. The supreme bonga is Maran Buru, literally translated, the Great Mountain. The Santals also acknowledge that their ancestors worshipped Isor, the Creator God, but they have long since ceased to worship him.

In such a soil superstition and witchcraft flourish, together with all kinds of heathen festivities. In times of sorrow, the Santal has nothing to fall back upon. In desperate fear, he tries to lose it all in carousing and drinking.

HOW DID THE GOSPEL REACH THE SANTALS?

On the 26th of September, 1867, the two pioneers, the Norwegian, Lars Olsen Skrefsrud, and the Dane, Peter Borresen, entered the Santal country and founded the first mission. They called it *Ebenezer*, by interpretation, "Hitherto hath God helped us." After

learning to speak the difficult language of the Santals, they reduced it to writing, so that the Bible could be given to them. Through preaching and teaching and baptizing, the church grew, "and many souls were added thereunto." New missionaries joined the work, and Indian pastors and evangelists were trained.

HOW DID OUR CHURCHES COME TO HELP?

Many of the Danish and Norwegian people who came over carried with them an interest in the work which they had learned to know and love in their home countries. But it was in 1894, with the visit of the great pioneer, Lars Olsen Skrefsrud, Norway's most famous missionary, that the people of our churches became vitally interested in supporting this growing Christian church in India. A committee was formed, representing all the Norwegian and Danish synods in America, and the first American missionaries, Rev. and Mrs. M. A. Pederson, went to India to labor in the Lord's vineyard. Since then a number of missionaries have come from American Lutheran churches.

WHOSE MISSION IS THE SANTAL MISSION?

The Santal Mission is an independent mission, supported by the people of the following Synods: The Evangelical Lutheran Church of America, the Lutheran Free Church, the United Evangelical Lutheran Church, the Danish Evangelical Lutheran Church, the Lutheran Brethren, the Eielsen Synod. In recent years the Augustana Synod has also been giving a growing support.

The American branch of the Santal Mission is administered by a Board of fifteen members, elected proportionately from the synods mentioned above. Funds are sent to India, where they are administered by the Conference of the Mission. Field Headquarters: Dumka, Santal Parganas, Bihar, India.

WHAT WORK IS BEING DONE

January 1, 1953 There Were...

- 86 missionaries on our mission staff.
- 66 ordained pastors in the congregations.
- 424 evangelists in the villages.

There Were...

- 30,286 Christians in the Santal Church.
- In 5,415 Christian families.
- In 1,077 villages.
- In 265 congregations.

There Were...

- 1,705 souls baptized last year.
- Over 1,400 lepers treated last year.
- Over 50,000 medical treatments last year.

*This dramatic experience
shows something of the cost of forgiveness*

A Confession of Murder

by ROBERT FARELLY

Jacques Lebray grew tulips and bred rabbits. When one has worked hard all one's life, but for all that without becoming rich, one can give oneself the luxury of having a tranquil finish to life, a peaceful finish, an autumn where simple joys take on the tint and bouquet of golden leaves and ripened fruit. Jacques Lebray, in his little suburban house, therefore, smiled at his well-filled past life and his coming end, which was rendered radiant by a Christian hope and supported by unshakable conviction. A widower for five years, he gave himself a holiday every Sunday, to receive the visit of his son, his only child, born late in his marriage, rich in promise, a brilliant pupil in an engineering school.

Alas, life has those unforeseeable happenings which turn the purest joy into terrible despair in an instant. One day, a laconic telegram came brutally to rend the quiet of a beautiful evening: "Son Jean gravely injured accident, Hotel Dieu, come." Nothing more, yet enough to touch a man in the most sensitive part of his being. Jean, his only son, he who was to assure his only earthly survival! Like an absent man he took the train, then the bus, then the pavement. He arrived at his son's bedside. He had been put into a private room to die in peace. An ordinary car accident. The injured man had expressed the desire to see his father as soon as possible. M. Lebray listened in a distraught manner to the nurse's explanations. He retained only one thing: his son had no more than one or two hours to live, three at the most . . .

Jean recognized his father and smiled. He tried to make the effort to raise himself in bed; he fell back with a grimace and a groan.

"Don't move, son."

"Father," said the young man in a barely audible voice, but which strengthened with a supreme effort, "help me to die!"

The father's heart contracted. Jean did not share his religious convictions, at least he thought not, as he had always refused to admit that he might have to render an account to God. And now before that solemn meeting, he felt the need to make his peace with God. Would he know how to guide him?

"Jean," he said, "I will pray with you."

"Wait, father. I must first confess to you."

"My son, I am only your father, I am no priest. But I am sure that God willingly hears the repentance of a sinner and pardons him his sins in the name of Jesus Christ the sacrifice for our sins. Do you not believe that?"

"Father, I have remembered all that, but I do not want only the forgiveness of God, I want yours too! I shall die in peace unless you forgive me!"

"Jean," he insisted, "confess to God, it is only His forgiveness which matters!"

"Father, I have already done so! I believe in Jesus Christ who died for me, I believe in God's forgiveness. But yours—I want yours too, I need it before I die! I must tell you everything."

The heart of M. Jacques Lebray was strangely troubled. Did he foresee a terrible avowal? Why should he hesitate? But he told himself that a father must carry his burden to the end.

"Say it, I am listening," he said.

"Father, I have killed a man. I killed Paul Leroux, of Frescades, because of Jacqueline Chabert . . . last year."

An unutterable horror filled the eyes of M. Jacques Lebray. The dying man noticed it.

"Father," he said, panting, "I have told you everything for you can guess the rest. I feel that I am going. Give me your forgiveness!"

Standing by the bed of his son, M. Jacques Lebray was of stone. His son, a murderer! He felt himself mortally wounded by the brutal avowal. Jean, his son, his other self! He stiffened, as if to resist an inner collapse. What an insult, what an offence against his moral integrity! What a slight for him, his father, this murderer for the principles which he had taught him! A deaf and irrepressible anger rose in him.

"Father! You are the only person who loves me, the only one whom I love! If you do not forgive me . . ."

An unutterable anguish pierced these parting words. The look of the father for a moment rested on space, then on the face which was already taking on the waxen pallor of death.

"Father!"

The terrible anguish of the dying man burst forth in the cry. The father leant over him, kissed him on the forehead.

"Jean, I forgive you."

The young man burst into tears. But the violent emotion was too much. A few moments later he died in his father's arms.

Some days later, M. Jacques Lebray took the train to Frescades, some 500 kilometres from his home. In this village, in the heart of mountainous and wooded country, a Maquis group had held out to the last day of the occupation, the year before. Jean had fought with

M. Jacques Lebray wanted to see and wanted to everything.

ay persist in opening this dreadful wound in his ? Since the dramatic avowal and the forgiveness out of his pity, he had lived under the burden of a ring problem. He had forgiven, if he had the right so. He had the duty, but had he the right? He repeated continually to this question with anguish. Certainly God had forgiven, but He had paid. God could be generous, because He had suffered in Christ the punishment due to the guilty! But he, Jacques Lebray, another father—if he had the duty to forgive, in love, he the right? It is very easy to say: I forgive! Too

Is there not something hurt somewhere in the ans, something defrauded, outraged, by that very ? He repeated to himself: God took the place of guilty, and raised on the Cross He suffered under the light of the guilt. That gives Him all right, all possible. But I . . . ?

arrived at Frescades towards evening and found at an inn. Gossip was easy there. He asked questions cleverly, without appearing to do so. Jean Lebray? did not know him. There had passed through, you well imagine, many young men of the Maquis. Paul? Yes, he was well known. He came from Chumay, a neighboring hamlet. He had been killed one day, in an ambush, it was believed. His name was on a memorial. Jacqueline Chabert? A good, pleasant boy of the village, engaged to some boy in Paris, it was

the next day he made the acquaintance of the girl, was careful not to let himself be known. He introduced himself under a borrowed name, that of his wife. Jacqueline, a teacher in the village, was not the flirt he had for a moment expected to find. He found a pretext to meet her, but she barely spoke to him and left him. The woman who was there said, "Didn't you notice her

red eyes? She has received bad news. Her fiance, a Parisian . . . a letter from her to him has come back, with one word on the back: deceased. There is misery for everyone. She could have married Leroux, Paul Leroux of Chumay, if he were not dead too. He had proposed to her. She has no luck!"

He nodded his head as the good woman told him these things. With a heavy step he went to Chumay. Before he knocked at the door of Mme Leroux, he knew all that it was possible to find out about her. A widow without resources, she wore out her eyes crying for her son, killed in the Maquis, her only support. She was now down to her last few halfpence. She would have to sell her house, but who would want to buy this old ramshackle house in this lost hole of a place?

He presented himself to the old woman, a poor woman without defence, who showed in her mourning all the sad pain of despair. Was this house for sale?

Mme Leroux looked very surprised. "Alas, Monsieur," she said, "I must sell it in order to live, but where shall I then go? I am old, crippled, I encumber the world and yet I take up such a small space! What shall I do, who can only cry? Oh, if Paul were only still here!"

M. Lebray made an honest proposal. If he left her the use of one or two rooms, would she agree to sell her house?

Everything was arranged.

M. Jacques Lebray has sold his delightful little house and garden in the suburbs, he has left his old friends. He lives now alone and eccentrically—that is the unanimous opinion—in an old hovel falling down in a lost countryside. He has divided his house into two. He lives on one side; in the other lives that old woman in her dotage over whom, without appearing to do so, he watches faithfully and scrupulously.

—Condensed and translated from *Croire et Servir*, in *World Christian Digest*.

CRITICISM OF THE CHURCH

When We Hear Criticisms Of The Church it is worth asking, "Whence do these critics gain their standards of judgment?" The answer is clear. Whether they be outside the Church or within it, these critics judge by the standards which the Church teaches them. Their expectations of what Christians ought to be and to do are derived from the Christian gospel. The truth is that the one community which is speaking all the time for our nation and the nations generally, and witnessing its own life for the maintenance of personal and social standards in human relationships, in the doing of work, the handling of money, the sustaining of standards of personal chastity, the responsibilities of citizenship, the cause of peace and goodwill among men—is the Christian Church.—Dr. Leslie E. Cooke.

Other Gods. The people of Israel had forsaken God Ashmoreth, Chemosh and Milcom. We call that idolatry—and we still practice it.

A famous Chinese gentleman stood in the New York Stock Exchange not so long ago, after having visited our half-empty churches. He was so impressed with the furore and intensity of the Exchange that he cried, "Ah, this is their real religion! This is what they care about!" Well, is it?

Wouldn't you say that we are worshipping Mars, the god of war, as much as we worship Jesus Christ? Every able-bodied boy in the country may be forced to give two years of his life to the art of war; how many give two years to Jesus Christ?

Others worship Bacchus; they live to have a good time.

Others worship the god of the machine, or the god of the cash register, or the god of athletics, or . . . How many more can you supply?—Frank S. Mead in *Tarbell's Teachers' Guide* 1954 (Fleming H. Revell Company)

Thy Kingdom Come

SKETCHES FROM A SUMMER IN COLOMBIA

By F. W. Thomsen

XI. Colombian Pictures

During my stay in Medellin, Arnfeld Morck and I worked on the folder, "Hope in Colombia," in which we attempted to portray the new hope in this mission field. The cover design symbolizes God's light breaking through the storm clouds that have darkened the skies over Colombia. The light falls on a family standing on a hilltop and reaching arms heavenward in an attitude of prayer; in the far distance stands a chapel, also brightened by the rays of God's light. The theme of the folder is found in Psalms, "What is man that thou art mindful of him? and the son of man, that thou visitest him?"

Superimposed on a map of Colombia that appears on the back of the folder are sketches that symbolize the various mission activities: congregational work, literature and translation, student work, evangelistic centers, and the Bible institute. An insert tells in detail the story of each mission station.

The folder will be used during the coming year by both the ELC and the UELC, co-sponsors of the mission work in Colombia.

During this time I also prepared five illustrations for an outline of the book of Romans. The drawings are unique in that the figures are dressed in the garb of the Colombian peasants. The stages portrayed are the sinner alone, the forgiveness of his sins, his sanctification, and the call to duty. A design for a Christmas card featured Colombian shepherds listening to the angels' song of "On earth peace, good will toward men."

I realized that there are innumerable motifs for such drawings. Pastor Ostrem painted a word picture of how in the earlier days rural Colombians came to meetings in the evening. Walking from distant villages, they could be seen approaching the meeting place. In their hands were candle-lighted lanterns with colored shades. Walking singly or in small groups, they appeared over the crests of the lower foothills of the Andes. At the end of the meeting, the candles were again lighted, the parishioners departed, and, as small dots of color, disappeared over the low hills.

Pastor Ostrem said that such memories never fade, but are like God-given lights that will someday burn again. He spoke of the warmth and enthusiasm of the people, of their enjoyment of the meetings, and of how they appreciated having visitors come and share in their good times. Frequently we see these rural people in Medellin, driven there during persecution in their own areas, but always dreaming of returning to their farm homes, many of which have been destroyed. Undaunted, these peasants realize that the homes can be rebuilt and life can go on.

XII. The Little Stone

While working in my room on the illustration of "Hope in Colombia," I heard a sharp report of a stone striking the front door, then laughter as the sound of small stones hurried away. A little boy had thrown a stone at the "Protestant House." This act in itself was not dangerous nor did the boy realize what he was doing, but it reflected a deep undercurrent of resentment, hatred, and suspicion which exists in Colombia.

In order to understand this problem of conflict must go deeper than the Catholic-Protestant tension; the basic conflict of *good and evil*. Any order or system may become corrupt. Whenever the Protestant movement loses its inner dynamic or Christian force it becomes an empty term. This has happened to a large extent throughout the Protestant world. The percentage of active Christianity in the Scandinavian countries is shameful, and the formal popularity of American Protestantism may be questioned on the basis of *living faith*. A large and loud protesting Goliath does not have the power of a small faithful David. One thing that I have in mind is this: In all honesty we cannot attack the Catholic church without being willing to examine our own faith. Protestantism is dynamic, depending upon God for life and inspiration in its protest against evil both inside and outside its own ranks.

The missionaries who have faced threats of death and violent persecutions and untold struggles of heart and soul know with clarity that feeble efforts will never root out evil. It will take the united prayer and work of true believers to pierce the armor of the evil forces. I am again reminded of the thought expressed by Capus Wick, the American ambassador to Colombia, that victory will come but not with ease. *Christianity will have to be willing to pay the price.*

It is true that in the main the Catholic Church in Colombia has become sterile and in many cases exceedingly corrupt. Men within its ranks have tried to correct its hideous perversions. It will take a vigorous faith to win over this deeply ingrained "religion."

We are mindful of the hardships that follow when a person breaks with this religion. Young people will be disowned and driven from their homes. If they do it for the Gospel's sake, surely they will not be forsaken. *And yet, history is not lacking in Christian martyrdom.* Let us never make the mistake of thinking that the Kingdom will come without resistance to it, for we are involved in a struggle of powers, Good and Evil.

In the mission field the finest faith pulsated closest to the gravest danger.

(Continued on page 15)

BY THE FIRESIDE

I KNOW THAT CHRIST LIVES

By Edna Jane Allen

I saw not the hill nor the cross where they nailed him,
Nor heard his last words through his quivering breath;
I bore him not hence to the tomb that received him
So silent and cold in that chamber of death;
But stronger than sight is the faith that believes it,
And greater than reason, God's witness to me;
For sin and uncleanness the Christ made atonement;
I know that he died, for his blood cleanseth me.

I saw not the angel that came at the dawning
To roll back the stone where the Crucified lay,
Nor saw him arising, majestic in triumph
O'er death and the grave, on that first Easter Day;
But deep in my heart is the peace that abideth,
And joys growing big, like as streams near the sea;
Not dead my Redeemer! He's risen! He's risen!
I know that Christ lives, for he liveth in me.

I heard not him utter his wonderful promise
Again to return from his glorious throne,
To call from the graves his redeemed, his beloved,
With all those who love his appearing — his own;
But the gladness that burst into song as I read it
Is proof strong enough of the truth that I see;
He's coming! He's coming! My risen Redeemer,
In the day of thy glory, remember thou me.

—Gospel Herald.

HIS STEPS

By H. Cockrell

ETHSEMANE Travail

Leaving the feast, the upper room,
Into the garden filled with gloom,
The Lord with his disciples went,
His head with bitter sorrow bent:
Alone he agonized in prayer
His cup of sorrow none could share.

GABBATHA Trial

Before the surging mob that cried
"Away — let him be crucified,"
Stood Israel's King in purple gown,
With scepter reed and mocking
crown:

Whilst Pilate cringed, his nature vile,
The Lord bore patiently his trial.

GOLGOTHA Triumph

The last and lonely steps he trod,
Betrayed of men, bereft of God,
Hatred, contempt, and bitter strife,
Were his, as he laid down his life:
"Finished!" triumphantly he cried,
The claims of God were satisfied.

GALILEE The Tryst

Upon the mount the risen Lord,
With joy is worshiped and adored;
"All power," he said, "is given me,"
Then bade them "Go"—the royal
decree:

The power was theirs to testify,
And, in his steps, to suffer, die.

—Gospel Herald.

ALABASTER BOX

He lives!
The alabaster box of God,
The gift most precious,
Hangs broken upon the cross
Filling the world
With an everlasting fragrance
And a sweetness forever ours.

O Christ, we break
Our alabaster boxes at thy feet.
They are empty,
And we crucify thee again.
—Myrta Stover

STEWARDSHIP

First give yourself. You are the
fortune God
Has given you, and this you may
increase
By giving out. There is no other
road
To greatness or to happiness or
peace.
And happiness and peace are riches
great.
First give yourself, and other things
await.

I am an old man and have known a
great many troubles, but most of them
never happened.—Mark Twain.

NO DEVIL

Men don't believe in a devil now, as
their fathers used to do;
They've forced the door of the broad-
cast creed to let his majesty through.
There isn't a print of his cloven foot, or
a fiery dart from his bow
To be found in the earth, or air today,
for the world has voted so.
But who is mixing the fatal draught
that palsies heart and brain,
And loads the bier of each passing year
with ten hundred thousand slain?
Who blights the bloom of the land to-
day with the fiery breath of hell,
If the devil isn't and never was, won't
somebody rise and tell?
Who dogs the steps of the toiling saint,
and digs the pit for his feet?
Who sows the tares in the field of time,
wherever God sows His wheat?
The devil is voted not to be, and of
course, the thing is true;
But who is doing the kind of work the
devil alone should do?
We are told he does not go around like
a roaring lion now;
But whom shall we hold responsible for
this everlasting row
To be heard in home, in State, and
Church, to earth's remotest bound,
If the devil by a unanimous vote is
nowhere to be found?
Won't somebody step to the front forth-
with and make his bow and show
How the frauds and crimes of a single
day spring? We want to know.
The devil was fairly voted out, and, of
course, the devil's gone:
But simple people like to know who
carries his business on?

"Who is really boss in your house?"
inquired one friend of another.

"Well, of course, Maggie assumes com-
mand of the children, the servants, the
dog, the cat, and the canary, but I can
say pretty much what I please to the
goldfish."

Have you heard this one

"What's wrong with your scales?"
demanded the indignant mother. "I sent
my little boy for two pounds of plums
and you sent only a pound and a half."

"My scales are all right, madam,"
replied the grocer. "Have you weighed
your little boy?"

As a young mother was bathing her
baby, a neighbor's little girl was holding
a doll minus an arm and a leg.

"How long have you had your baby?"
asked the little visitor.

"Three months," replied the mother.
And the little girl said: "My, but you've
kept her nice."

A Page For Youth...

Homer Larsen, Editor

"LOYALLY WE STAND"

It was just last Sunday when the text for our morning sermon was about Jesus' visit at the home of Martha and Mary. You remember how busy Martha became in preparing to serve her guest. Mary, on the other hand, thought it more important to spend some time at the feet of Jesus listening to the wonderful things he had to say. It wasn't that what Martha was doing was necessarily wrong. In fact, she was really showing her love for Jesus by wanting to care for his personal needs. Martha's trouble was that she had found just too many things to do when, at the moment, there was really only "one thing needful."

For young people today the danger of finding too many things to do has become a real problem. As a matter of fact, young people, you don't really have to be too concerned about making out a busy schedule for yourselves. Your high school calendar will set the pace for you and all you need do is follow it! Almost without realizing it such things as Luther League and choir practice can become just another weekly event to be sandwiched into the busy schedule—providing there are no conflicts.

We have a great deal of sympathy for the Martha mentioned above, for she was trying to do what she thought best. In the same manner, we also understand quite readily how the young person in high school is well meaning in his or her effort to support the school's many activities. The school plays, basketball games, parties, musical activities, etc., are, for the most part, very fine things, just as was Martha's serving. Who would think it a good thing if you as a young person didn't take a real interest in these activities? But, we can't stop here, for we began talking about the danger of having too many things to do, especially if your loyalty to Luther League and other church activities is affected.

The answer to the whole problem could be made very simple. Just don't become involved in so many school activities. If there is a conflict, always put your league and church first. But the answer isn't as simple as that. Every choice you make must be based upon a deeper conviction of your heart which must come first. If that conviction is not there you will find it very hard to be loyal to your Luther League even though you know you should be.

You remember that Jesus didn't scold Martha for wanting to do so many other things. But He did point out the "one thing needful" she was missing by not taking time out to be with Him. What she could have learned by sitting at His feet with Mary, and the strength she could have received through conversing with Him was of untold value. Mary had discovered that, and she wouldn't trade it for the world.

Have you considered your Luther League in this way? Luther League isn't just another activity. At any rate, a good league isn't that. It is an opportunity to have fellowship with Christ and with those who love Him. It is a place to go where you can hear what Jesus has to say to you through His Word. You converse with Him there where you and your fellow leaguers bend your heads and hearts in prayer. Jesus would certainly have to say to you that you were "anxious and troubled" about too many things if there wasn't time for that. Next time you are tempted to skip Luther League for something else take time to think about it in this light. Think of the "one thing needful" Jesus recommended to Martha. You will find that there is still plenty of time for the other activities. And you will be a happier and stronger person in all these things if you can take Jesus with you, knowing that you haven't neglected the "time out" that belongs to Him.

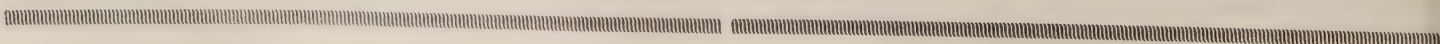
Just one more thing. Perhaps you have the feeling that youth league meetings don't amount to much more than "just another activity." Maybe you don't find that something different each Luther League should have. What can you do about it? Your pastor wants the meetings to count for Christ, you can be sure of that. But he can't create that spirit by himself. Perhaps you can help by praying more for the league. Volunteer your help in preparing Christ-centered programs. Encourage the officers to be on their toes. That's what being loyal really means, and Christ needs loyal leaguers.

Forward, Christian leaguers

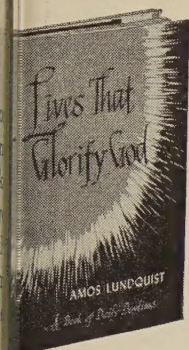
Of this royal band.

For the Church of Jesus

Loyally we stand."



The Board of Trustees of Dana College and Trinity Seminary will hold spring meeting at Dana College April 20 and 21, beginning at 9:30 a.m. April 20. A. M. Vig, Sec'y.



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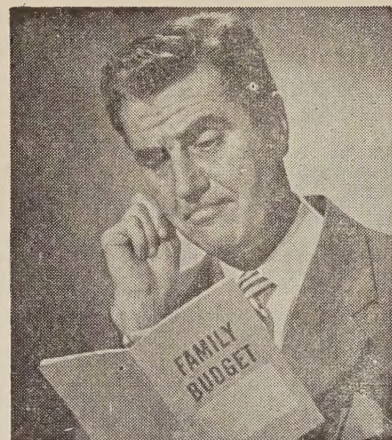
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Total Budget	197567.00	15600.00	80000.00	24747.00	36643.00	7650.00	1542.00	31385.00
Previously acknowledged	157045.87	18321.40	58073.78	17877.02	28585.70	8239.43	1831.29	24117.2
Sidney, Mont., Mr. and Mrs. Martin Jensen in memory of Isaack Han- sen and Karl Hundtofte	2.00	2.00						
Viborg, S. D., Mr. and Mrs. Paul Varnum in memory of Chris P. Jen- sen of Spring Valley Church	1.00	1.00						
Viborg, S. D., in memory of Chris P. Jensen of Spring Valley Church: Mr. and Mrs. Lester Nielsen and family, Mr. and Mrs. Benny F. Jensen and son, Mrs. L. P. Jensen, and Mr. and Mrs. Axel Chris- tensen each \$1	4.00				4.00			
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Falmouth, Me., Emmaus Luth. Church: January Mission money \$32.40, February Mission money \$19.90	52.30		32.40	19.90				
Sand Springs, Okla., Mr. and Mrs. Holger Christensen	10.00		5.00		5.00			
Kenmare, N. Dak., Trinity Luth. Church	30.00		10.00	10.00	10.00			
Morgan, Minn., Bethany Luth. Ladies Aid, for Elim Home, Elk Horn	15.00	15.00						
Fresno, Calif., Grace Guild in memory of Mrs. Katarina Krum	5.00				5.00			
Racine, Wis., in memory of Mrs. Mabel Smith of Our Savior's Luth. Church*	15.00				15.00			
Racine, Wis., Our Savior's Luth. Church	385.00	385.00						
Brush, Colo., Mrs. Edna Daniels	10.00				10.00			
Indianapolis, Ind., First Trinity Luth. Church	165.90		100.00	30.00	20.00			15.90
Viborg, S. D., Spring Valley Luth. Church	150.00		37.50	37.50	37.50			37.50
Blair, Nebr., Mr. and Mrs. Don Tietgen, Rt. 2, Florence, in memory of Mrs. Fred Flake	5.00	5.00						
Abdal, Nebr., Bethel Luth. Church in memory of Mrs. Anna Tweden, Brush, Colo.	5.00				5.00			
Abdal, Nebr., in memory of Mrs. Peter Nielsen, Superior, Nebr., of Bethel Luth. Church**	17.00							
Milltown, Wis., Mr. and Mrs. Arnold Jorgensen in memory of Mrs. Otto Sorensen, Selma, Calif.	2.00				17.00			
Ringsted, Ia., St. Paul's Luth. Sunday School	18.33	18.33			2.00			
Rutland, Ia., Trinity Luth. Church	200.00		50.00	50.00	50.00			50.00
Morgan, Minn., Bethany Luth. Church	130.25		100.00		30.25			
TOTAL	159753.70	18747.73	59073.68	18279.42	29116.50	8269.43	1841.29	24425.65

* Racine, Wis., in memory of Mrs. Mabel Smith of Our Savior's Luth. Church. The words Mr. and Mrs. are omitted to save space. J. P. Skriver, Rudy Harrison, Nels Petersen, Allie Markisen, Axel Bertlesen, Harold Nelson, Carl Jorgensen, Daniel Zelinger, Herbert Christensen (Durand), Clarence Bing, Alfred Andersen, Ray Lange, Stanley Due, Peter Verner, Einar Jacobsen, Victor Andersen, Wm. Uggerby, Milton Petersen, Fred Nelson, Miss Dora Petersen, Miss Bertha Jensen, Miss Ethel Nielsen, Miss Emma Nelson, Mrs. Robt. Larsen, Mrs. Ethel Talbert, Mrs. Geo. C. Due, Mrs. Christ Due, Mrs. Mary Beck, Hans Hansen each \$1, Mark Ellen and Janet Thomsen 50 cents, Fred Andersen 50 cents. Total \$30.00, \$15.00 for Home Mission and \$15.00 for Japan Mission.

** Abdal, Nebr., in memory of Mrs. Peter Nielsen. The words Mr. and Mrs. are omitted to save space. Julius Block, John Andersen, Mads Christensen, Carl Thomsen, Leonard Ebsen, Bill Christensen, Elmer Meyers, Aage Jensen, Walter Petersen, Peter Jensen, Soren Thomsen, Peter Nielsen, Howard Larsen, Hans Christensen, Peter Block, Ervin Nielsen and Art Hansen. \$17.00 for Home Mission.

SPECIAL MISSIONS

	Total Received	Japan Mission	South Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission	Gen. Fd. Foreign Missions
Previously acknowledged	58489.17	14762.51	11100.34	13053.08	11524.45	825.64	441.54	6333.61	448.00
Dannebrog, Nebr., Mr. and Mrs. J. C. Henriksen in memory of Mrs. H. Petersen	25.00				25.00				
Norwalk, Calif., Jack Rice	1.00							1.00	
Viborg, S. D., in memory of Chris P. Jensen of Spring Valley Church: Mr. and Mrs. Arnold Larsen and boys \$1, Mr. and Mrs. Harold A. Nielsen and family \$2, Rose and Ruth Westgaard \$2	5.00								
Viborg, S. O., in memory of Chris P. Jensen of Spring Val- ley Church: Mr. and Mrs. Jorgen Brakvatne and Shirley \$5, Mr. and Mrs. Elmer Nielsen \$1, Mr. and Mrs. Carl Westgaard and family \$1, Mr. and Mrs. Carl Lund (Yankton) \$2	9.00							5.00	
The W.M.S. of West Canada District	146.88	146.88	9.00						
Des Moines, Ia., Highland Park Church W.M.S.	40.00	10.00	10.00					20.00	
Offering from three churches, meeting in Elk Horn, Ia., on World Day of Prayer	56.91		56.91						
North Hollywood, Calif., Valley Luth. Guild	20.00	10.00			10.00				
Albert Lea, Minn., Albert Lea Junior Mission Society	4.00				4.00				
Denmark, Wis., the Sunshine Sewing Club of Our Savior's Luth. Church	62.50	10.00	10.00	10.00	10.00	2.50		20.00	
Standard, Alberta, Can., Danish Ladies Aid in memory of Ak- sel Nielsen	5.00								
Kevisville, Alberta, Canada, the Luth. Sunday School	7.00				5.00				
Kenmare, N. Dak., Nazareth Luth. Ladies Aid	123.15				7.00				
Falmouth, Me., Emmaus Luth. S. S., a special mission offering	25.00	25.00						123.15	
Racine, Wis., from a friend	10.00								
Racine, Wis., in memory of Mrs. Mabel Smith of Our Savior's Luth. Church. See names of the donors with gift to Home Mission	15.00	15.00						10.00	
Curtis, Nebr., Ebenezer Luth. Church	26.00							26.00	
Racine, Wis., Mrs. Alma Nelson of Gethsemane Church	25.00								
Winnetoon, Nebr., Bethesda Luth. Church	53.40				25.00				
North Luck, Wis., St. Peter's Luth. Church	50.39				50.39			53.40	
Mason City, Nebr., Zion Luth. Church	21.90								
Abdal, Nebr., Bethel Luth. Church	60.77							21.90	
Edmore, Mich., Luth. Ladies Aid for support of Evangelist Efraim in training	25.00							60.77	
Salmonhurst, N. B., Canada, Lydia Ladies Aid W.M.S.	15.00				25.00				
Laurens, N. Y., St. Matthew Luth. Church	24.00				15.00				
Laurens, N. Y., Mrs. Velma Wahl in memory of Dr. Wahl	100.00							24.00	
TOTAL	59446.07	14979.39	11186.25	13063.08	11700.84	828.14	441.54	6798.83	448.00

Received with thanks. Blair, Nebraska, March 31, 1954. H. J. Hansen, Treasurer.

THY KINGDOM COME
(Continued from page 10)
Woe to the world for temptation to sin! For it is necessary that temptations come, but woe to the world by whom temptation comes! If your hand or your foot causes you to sin, cut it off and throw it from you; it is better for you to enter life maimed or lame than with two hands or two feet to be thrown into the eternal fire. And if your eye causes you to sin, pluck it out and throw it from you; it is better for you to enter life with one eye than with two eyes to be thrown into the hell of fire."
Let us see that it is far better to

CONVENTION NOTICE
 cordial invitation is extended by Our Saviour's Lutheran Church, Audubon, Iowa, to the Synodical Convention delegates, pastors and guests from June 15th to 20th. Refreshing will be supplied in private homes in the vicinity. Advance reservation is imperative. For those who wish to arrange for commercial accommodations, we have four motels and some tourist rooms. We have no dining hall. Details and rates will be sent upon request.
Express all reservations and inquiries to: E. V. Magnussen, Circle Drive, Audubon, Iowa, giving full details as to date of arrival, length of stay, number of party, etc. and whether or not you will have your own car. Transportation will be furnished from rail stations at Carroll or Audubon upon request. We have bus service from Des Moines and Omaha via Greyhound Bus Lines.
Our Saviour's Lutheran Church
Earl R. Lang, President.

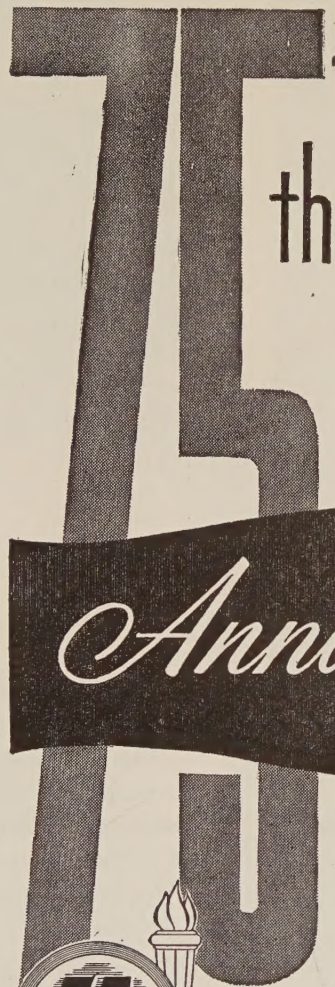
NOTICE
The 58th Annual Convention of the Iowa Evangelical Lutheran Church will be held at Our Saviour's Lutheran Church, Audubon, Iowa, June 15-20, 1954.
Hans C. Jersild, President.

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be "crippled" than to be "whole" if being whole means to remain in our selfish way and being crippled means to lose an eye or arm or hand or some part of our former life that we thought we could not do without. Help us to be willing to be humiliated or injured

for the Gospel's sake if it should be necessary.
It is spiritual, and in a way physical, suicide to live a double life—wanting both when we can have only one. "Purity of heart is to will one thing," said Kierkegaard.

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Assets	60,238,794	
Liabilities	56,319,830	
Total Surplus Funds	3,918,964	
1953 Increase in Insurance	25,058,651	
1953 Increase in Assets	6,231,618	
Paid to Policyholders and Beneficiaries	2,384,399	
Reserve for 1954 Dividends	1,300,000	
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Annual Report

FOR THE YEAR 1953

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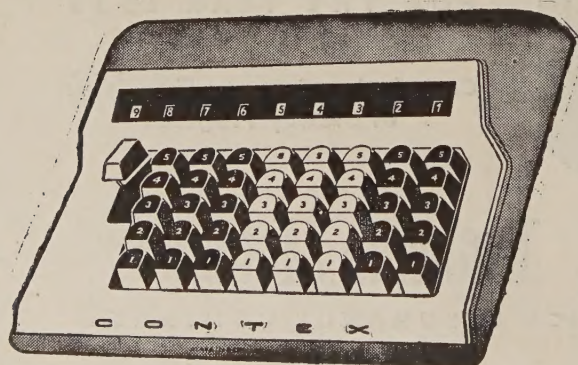


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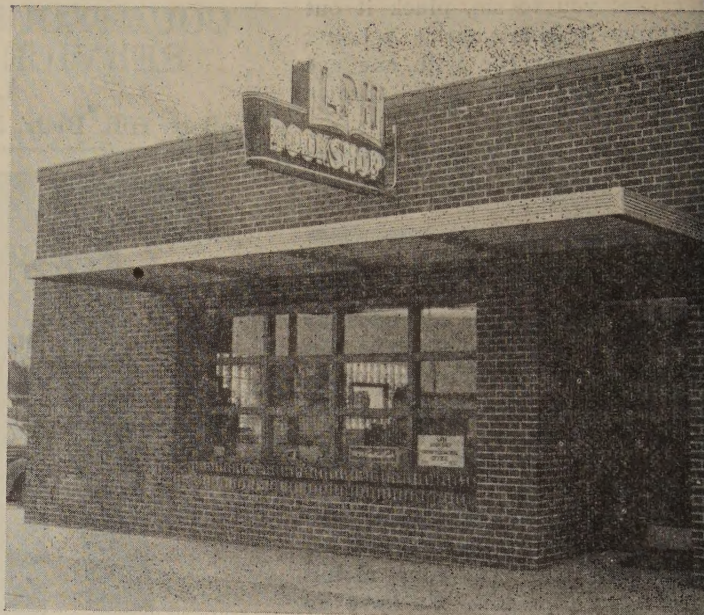
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